THE PACIFIC

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Reading Room

PACIFIC
Theological Semin

LOYALTY.

When courage fails, and faith burns low,
And men are timid grown,
Hold fast thy loyalty, and know
That Truth still moveth on.

For unseen messengers she hath
To work her will and ways,
And even human scorn and wrath
God turneth to her praise.

She can both meek and lordly be,
In heavenly might secure;
With her is pledge of victory,
And patience to endure.

The race is not unto the swift,
The battle to the strong,
When dawn her judgment-days that sift
The claims of right and wrong.

And more than thou canst do for Truth
Can she on thee confer,
If thou, O heart, but give thy youth
And manhood unto her.

For she can make thee inly bright,
Thy self-love purge away,
And lead thee in the path whose light
Shines to the perfect day.

Who follow her, though man deride,
In her strength shall be strong;
Shall see their shame become their pride,
And share her triumph-song!

F. L. Hosmer.

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2716 Hillegass Ave., Berkeley.

CHRONICLE AND COMMENT.

The churches of Toronto, Canada, which raised their missionary contributions in one year from $142,000 to $400,000, through the laymen's movement, are now working to bring the amount up to $500,000 a year.

For the year ending June 30, 1909, the Chicago Northwestern Railroad carried 27,000,000 passengers without a single fatality. Its main lines are double tracked, and the automatic block signal system also contributes materially to safety.

Farm lands are likely to be of high value in this country after a few decades. James J. Hill, the great railway magnate, says that in 1950 we shall have a population of two hundred million to feed, and that nothing but improved farming can avert a great crisis.

"There is scarcely a Sunday-school in America," says the New York Christian Advocate, "which is not losing the older boys from its classes for the reason that the most capable young men in the church, the college graduates, leaders in business and social life of the communities, will not join the Sunday-school as teachers, and give some of their talent and sympathy to saving the boys to the church and to society. The Big Brother Movement, of which we hear something, is but a shadow of the work which a consecrated young Sunday-school teacher can do if he will lend his life to a class of boys in Sunday-school.

The Young Men's Christian Association Training School at Springfield, Massachusetts, had an entering class of seventy this year. Notwithstanding the rapid growth of the school it is not able to supply but a fraction of the demand for its graduates. From every country of the world and to every country of the world its graduates come and go. Of last year's students, 110 were from different parts of this country, sixteen from Canada, and eighteen from foreign countries, which include Australia and the Orient. The much increased student body this year crowds the institution almost to overflowing. This, with the prospect of a still larger growth during the next few years, makes the plans now projected by the trustees for a much enlarged equipment an immediate necessity. Next June the school's twenty-fifth anniversary will occur, and the trustees hope to celebrate it not only with appropriate ceremonies, but also with the addition of at least two new buildings and a much enlarged endowment fund.

People sometimes wonder why it is easier to get money for Young Men's Christian Association work than it is for church work. The New York Post says that Brooklyn's police and downtown residents have been curious investigators recently of flickering lights and peculiar signaling across vacant lots and through the streets. The disturbers were found to be zealous students of the Y. M. C. A. surveying class out for practice work at night with their rods, torches, bicycle lamps, and surveying instruments. The Post says: "This torchlight department is just one feature, and a new one, of the gas-light university which is now opening in the Young Men's Christian Associations in North America, enrolling 50,000 students. Most of these are men and boys who work by day and study by night, although there are classes of men who work by night and study by day. Combined they have a larger registration than the twelve leading universities of the country. Besides the classes, the Young Men's Christian Association is circulating half a million books a year, has 20,000 men and boys in clubs, such as electrical, air-brake and sketching clubs, and expects to considerably increase its record of last year's 400,000 attendance at is practical lectures. This all costs half a million dollars a year, and the association's supporters think that the very small differences between the students' fees, and the cost is a good investment, considering the help it gives a struggling boy at the time he needs it most. More than half the boys of the country get no more than six years' schooling, and six out of seven leave school before they are fourteen, long before they ought to. Then the boy, turned out to earn his way, has to get along with whatever kind of training he can pick up. Without training the boys are lost, in large part, to industry, trade, and commerce. The economists are figuring that over 7,000,000 boys and men are in need of more training to make good in business. There is little instruction for the boy except in public night schools where he can pursue his studies and at the same time earn his living as most of them have to. Association schools are democratic institutions. Men of all vocations and walks of life mingle together night after night, from the foreigner who is learning English to the college man who is trying to fill in some of the gaps in his training, and from the day laborer to the expert civil or building engineer or business man who is studying some special subject. In the association school at Scranton, Pa., thirty-five vocations are represented: One baker, thirteen carpenters, six divers, one merchant, ninety-two miners, one plasterer, three students, two chauffeurs, two civil engineers, twenty-two laborers, four molders, one printer, six tailors, one blacksmith, forty-two clerks, one department manager, eighteen mill workers, two painters, three salesmen, one typesetter, four bricklayers, one draughtsman, two firemen, four office boys, one peddler, one solicitor, one steam-fitter, one circulation manager, one merchant tailor, one school principal, two stone cutters, one insurance agent, one photographer, one railroad man, one superintendent." There is no institution worthier than the Y. M. C. A., and people hereabouts ought to be glad to see going into Y. M. C. A. buildings in the cities on San Francisco bay more than a million dollars during the next year. It is hoped to have the new building opened in San Francisco next September.

"TAG DAYS" OBJECTIONABLE.

The "tag day" method of raising funds for public and charitable institutions is not as popular as it once was, especially about San Francisco bay where institutions dependent more or less on voluntary contributions are numerous. By the time one or two more institutions in the half dozen different municipalities on the bay lay their hands on the residents of the bay cities in doors and out, refusals may become somewhat curt at times. A hundred just as worthy interests as those that have thus appealed to the public could be named. Indeed some of them much more in need than any that have been thus aided. The Oakland Tribune asks: "Is there no other plan whereby the desired results can be obtained without resorting to a form of solicitation that compels response or subjects the one approached and, for any reason refuses, to the implied assumption that he or she is either a foe to the object soliciting aid or is too poor or too penurious?" And The Tribune adds: "The man or woman who can devise a plan to utilize the labor of the thousands of ardent and enthusiastic solicitors employed on a tag day to slicit tag purchases to producing something tangible that can be offered as an equivalent in return for the amount solicited will be a benefactor to the public and to the institutions seeking public aid. Their energy is now being employed wastefully in simply wheedling money from the pockets of the public."

The Northern Christian Advocate is of opinion that tag day might be tolerable under certain conditions; as, for instance, in a small town where people know each other well—good sport. But that as an institution it is insufferable and full of evil omen. "The reaction upon the young women can only be harmful. It is an assault upon modest reserve, the badge of true womanliness, such as no young woman should be subjected to. To the pure all things are pure; and there is evil only in him who thinketh evil—these are maxims for an ideal society. But not every man who is approached by a strange and apparently friendly young woman will interpret the approach in terms of a chaste benevolence. He may construe it as a challenge to further friendliness and his response may be far other than a solicitous mother would like her daughter to hear. The revelations to the mind and heart of innocence which such contact is almost sure to bring are of a character no hospital could mitigate, no fresh air fund could heal. Abated or outraged modesty is a high price for a young woman to pay in the interest of any benevolent enterprise. It would be cheaper in the long run for her parents to have a money estimate upon the child's productiveness and pay it out of the family exchequer."

Considering the influence upon the men, The Advocate is of opinion that the reaction upon them is no less harmful. "The innocent may suppose that to hold up a business man on the street and shame him into an unwilling gift is to invest him with the glow and warmth usually associated with the exercise of a true benevolence, and to put and keep him in Christlike tempers. We have not so learned human nature. Up to this time the vocabulary of comment on 'Tag Day' could hardly be listed as sacred rhetoric. It has many of the qualities of true eloquence; but it lacks reverence. It has terms indicative of familiarity with the traditions of the most somber orthodoxy, but it is not devotional. As a discipline to the quality of brotherly kindness out of which all charitable enterprise proceeds and upon which it thrives, Tag Day has its serious drawbacks. Christian resourcefulness is not at its best in devising such a method for revenue. The immediate results may seem to justify it; but temporary access of funds to the treasury is small compensation for popular disrelish of enterprises associated with the humiliation of both giver and receiver."

THE PASTOR IN ST. PETER'S GOWN.

H. L. Gilchrist.

That is a moment of intense surprise and, perhaps, of alarm which comes to a young man whe he first hears the voice of God in his soul calling him to the ministry. He thinks of a life under especial dedication; of the responsibility of being the prophet of God to the men of his day; of interpreting the gospel; of the cure of souls; of the ministry in the house of sorrow; of being a special builder of the Kingdom of Heaven.

He, perhaps, interprets the call at first as a passing impulse born of his own feelings, and would dismiss it as unreal. But God calls again, deepens the impression to a conviction, and presses the man to the place of surrender and dedication.

No man sholud enter the ministry at any time unless assured within himself that he is and is to be a man sent from God with the true message of the Kingdom. This is especially true now. We are in the midst of new conditions. Great political and economic forces struggle for the mastery. Material interests and sociai problems throng around us. Only a God-called, God-taught and God-sustained man can measure up to the present demand.

The pastor is the successor of the apostles in the modern church. He should devote himself, chiefly, therefore, to apostolic ministries, i. e.; To prayer, to the ministry of the Word, and to parish work. He should put on St. Peter's gown, and not take it off.

There is value for us with our task in the experience of the early church in a time of crisis as recorded in Acts 6:1-7. Believers were then multiplying rapidly; a contention had arisen over the one question which has vexed the centuries, that is over bread. The contention was embittered by race prejudice. The situation was exeremely critical. The apostles might have said, and said with reason, "The situation demands our personal attention even if we must omit for a time our teaching and our other work." But seeing it in a higher light they chose a different way. The solvent of the troubles was not the personal wisdom and influence of the apostles, it was the Spirit of God entering the minds and hearts of the people through the regular ministries of the apostles aided by chosen men attending to the social difficulties. The apostles said to the people, "Select men whom God and men can trust and we will appoint them over these matters of bread and race contact; but we will give ourselves continually to prayer and to the ministry of the Word." This was done and resulted in the greatest revival on record. The testimony of the church reached a far wider circle of the people than ever before; it even penetrated the ranks of the priests. The economic, social and racial troubles disappeared by the incoming of God's Spirit through truth well taught and sincerely believed.

In the throng of demands today the pastor's time and strength are often consumed by things, important enough in themselves, but not of first importance for him and for the church in the light of what he is set to do. If the pas-

tor dwells much with God, if revealed truth permeates and energises his whole being, his lips flame with the message of the gospel, the note of divine authority sounds in his preaching, men are called forth in the congregation by the summons of the truth, called of God for economic and social affairs, and God by His Spirit fills the people with His love and with a passion for service. "In His light do they see light." But, if the pulpit is vacant, or, if the pastor is an unbeliever, or is careless, or is absorbed in other things, then is there for that church no "Open vision," no increase in faith and numbers, no development of "spiritual gifts," no spirit of conquest. Nothing can compensate a church for a loss of apostolic power in her ministers. The irreducible demand of this crucial day is that the pastor shall devote himself to apostolic ministries and wield apostolic power.

He is not to be withdrawn from a knowledge of, and contact with, the great social forces. The third department of apostolic ministry is "parish work," which brings the pastor sympathetically and efficiently into the lives of the people. Each parish has its own social forces and problems to be dealt with, and the pastor is in his own parish a student at first hand of these forces and problems, and he is a participant in the conditions and tasks produced by them, and, also, he is or ought to be the exponent par-excellence of the gospel of the Kingdom, which is God's truth concerning them. But his pre-eminent business is to communicate the vitalizing message of the Book into the lives of the people of his congregation that they may be reinforced from Heaven and may deal effectively with the social life around them.

We are told that the note of divine authority is waning in Protesetant preaching; that evangelical church liife is drying up at the fountains; that children and the unsaved are not found in numbers in the churches because there is a lack of penetrative, spiritual truth and power in the pulpit which is necessary to attract and hold them. If this is true, it must be charged in part at least to the fact that the Protestant clergy, in their loyalty to every citizen duty, have their time and strengeth consumed by things outside of the apostolic office.

Society cannot afford that anything shall take the pastor away from the fullest devotion to apostolic ministries.

If the supernatural message of God to men fails on the lips of the Protestant clergy the spiritual life of the nation must perish. It is of small importance to this commonwealth whether the preacher wears a pulpit robe which he bought with his own money, or one which his devoted people gave to him; but it is of vast importance that he shall wear in his public ministry a gown such as the apostles wore that troubled day in old Jerusalem, a gown woven out of the threads of truth in the looms of prayer.

THE NATURE OF THE BELGIAN GOVERNMENT.

By Prof. Granville F. Foster.

In the article on Switzerland (No. III) it was said that that land was indeed a small country with its 16,000 square miles of which only 11,000 were tillable and its four millions of inhabitants but in Belgium there appears a still smaller territory but with a much larger population, the area in this case being only a little over eleven thousand square miles while its population is already considerably over six and one-half millions. Belgium in fact is the most densely populated country of Europe with its more than six hundred inhabitants to a square mile, a density better understood and appreciated when it is perceived that if California was as thickly populated as this little land of Europe, the Golden State would have upwards of ninety millions, more than all the people now in the United States.

There are two races within the borders of Belgium, the Waloons, three eights of the whole population, descendants of the ancient Gauls, whom Julius Caesar met in so many hotly contested combats, and whose prowess that renowned conqueror was not slow to recognize and to acknowledge. The other race is the Flemings, of Teutonic origin, and constituting five-eights of the population. These differ from each other in language, character and traditions, but both agree in the marked qualities of energy and perseverance, and are fairly contented to live together under the same government, for the only disturbing element now existing is the Socialists that are very active, bitter in their opposition, and in numerous ways very annoying to the government, but these are from the ranks of both races and are equally opposed by the conservatives of both races.

There is but a brief space in this short article for any reference to the history of Belgium, and only a mere glance at it, is possible, just enough to set in clearer light the nature of the resent constitution and government.

In the Middle Ages, Belgium and Holland formed one territory, known as the Netherlands, and were even then packed with great cities, some of which were built on land snatched from the grasp of the ocean, and hence born as it were from the sea, they turned to the sea for their wealth, for their ships, visited almost every shore, returning home at intervals laden with the wealth of the world. The people were then among the most industrious of the world. All sorts of manufacturing were rife, but it was especially noted for the making of cloth. After a while the Dukes of Burgundy got control and the last of these Charles the oBld bequeathed the country to his daughter, who marrying the romantic Maximilian, Duke of Austria and Emperior of the Holy Roman Empire, made the Netherlands Austrian. Then Philip, the heir of Maximilian marries Joanna, daughter of the famous Ferdinand and Isabella of Spain, and the issue of this marriage, Don Carlos, becomes Lord of the Netherlands in 1506, King of Spain in 1516, and was elected under the title of Charles V, Emperor of Germany and of the Holy Roman Empire in 1519, and thus the Netherlands became Spanish. In the meantime the great Reformation has occurred and a large part of the Netherlands espoused the Protestant cause, and Philip II (the son of Charles V), an exceedingly narrow bigot, now feels himself bound, as he thinks, to crush out the pestilent heresy, that pollutes the fairest part of his dominions. The fiendish atrocities of Philip's agent or viceroy, the Duke of Alva, and of the Inquisition, drove the Netherlands into a revolt and then comes one of the most exciting and most thrilling pages in all history. Who has not read that most intensely fascinating description of the famous Siege of Leyden, in which the hand of God is as plainly seen in real modern miracles as in any of the recorded signs of the Holy Scriptures—a description set forth in imitable style in Motley's Dutch Republic? Who has not followed with increasing interest as he advanced in his reading, the heroic actions of William the Silent, the

famous Prince of Orange? Who knows not of the great growth of the Netherlands in commercial importance after the people had achieved their independence, of the separation of the region into Holland, and Belgium, how after the troublous times of Bonaparte, in 1865, they were unwillingly united again by the feat of the Congress of Vienna, under the inspiration of Austria's great but reactionary prime minister, Metternish, how that when France in 1830 arose against the tyrannical Bourbon, Charles X, Belgium arose against Holland and achieved her independence and elected Leopold of Coburg, a wise and able man as their king? Who but knows that at this time a Constitution was framed which with a few amendments has been the fundamental law of the land? To present the main features of this fundamental document and compare them with those of our own Constitution will be the object of this article.

Belgium is a limited monarchy like that of England. The chief Executive is the king, who is ex-officio commander-in-chief of the army and navy. To him appertains the function of declaring war and making treaties, save commercial treaties which require the consent of the two chambers of the national legislature. The king, like the English sovereign, has the right of veto, but seldom exercises it. The national legislature meets regularly each November, but the king can convoke it at any time and can dissolve it, whenever in his judgment he believes it does not reflect the opinions of the nation, but whenever dissolved there must be an election of members within forty days and the new legislature must have a preliminary meeting within sixty days—both periods dated from the time of dissolution.

The king is declared to have reached his majority at eighteen, and in case of minority, or insanity there is provision for a regency.

The legislature consists of two chambers, the upper, known as the Chamber of Senators; the lower, the Chamber of Representatives.

The Chamber of Senators at present consists of 102 members, elected for eight years by the same citizens that elect the members of the lower house. A candidate for the Senate must be at least forty years of age and must pay at least $420 in direct taxes annually.

The Chamber of Representatives now has 172 members. A candidate for membership must of course be a Belgian by birth or by naturalization, and he must have attained the age of twenty-five. Members are elected for four years, but dissolution may end at any time the terms respectively of all the members. The Constitution provides that members should be divided into two classes, so that one-half of the members are elected every two years, and as dissolution is seldom resorted to, this plan has been pretty well preserved. Strange to say, the Belgians pay the members of the lower house each a salary but a Senator gets no pay, possibly because the latter must be a wealthy man to start with, and his honors are supposed to be sufficient compensation for the work he is called upon to do. The lower house has the right of impeaching the ministers. The ordinary meetings of either chamber are public, but either can have secret meetings whenever the exigencies of the nation demand it. A majority of either house makes a quorum, and no number can be prosecuted for opinions expressed in debate, and except for a breach of the peace can a member be arrested while the legislature is in session; all of which provisions are almost identical to those established by the Constitution of the United States for a similar purpose.

The members of the Belgian Cabinet, the Ministry, so called, are taken from either house, and each must be a member of the one house or the other. There are seven departments over which the ministers preside—Foreign Affairs, Interior and Public Instruction, Justice, Finance, Agriculture, Industry and Public Works, these three forming one department, War, Railways. These seven ministers with Portfolios, so called, receive each $4000 per annum. The king can appoint any number of ministers without pay as Counsellors of the Crown.

The Belgian Constitution, as a Bill of Rights, is ample, and Belgians have the same rights under it as Americans under our Constitution, in fact the very wording of our fundamental document with its amendments in reference to the rights of citizens is almost identical with that in the Belgian document.

The Constitution of 1831 rested the franchise on a considerable tax. In the year 1890 the discontent of the Radicals became violent, and the Labor Union party declared a universal strike to force universal sufferage. Parliament yielded and the following peculiar franchise was adopted which still holds good. Each man has one vote up to 35 years of age, but over that age two votes; but a man of a certain wealth under 35, or a man with a family of a certain number of children, even if he is under 35 will be entitled to two votes, while men of high educational qualifications, professors of universities, men granted certain honorary degrees for eminent work done in science or art, have each three votes. This peculiar franchise produced curious results. Before its adoption, the liberals were triumphant, and as a result, the schools were taken out of clerical hands and the laws were administered liberally, but the new franchise brought the clericals into power and the schools are thrust back under the church and a retroactive spirit is everywhere apparent. The liberal party has in the meantime disappeared and the two parties now bidding for power are the Clericals and the Socialists, both extremists, both with views which carried out to the full would be disastrous to the body politic. So far the clericals have been constantly triumphant, many old liberals voting with them, because they fear the effect of the success of the Socialists, these latter not being as temperate in their zeal as earest in seeking the higher welfare of the people as those of Germany—Socialists that have an autocratic government to contend against. A careful survey of the world will show that under governments, tyrannical and autocratic, the Socialists are generally working for excellent ends and aims, but under liberal governments, where there are few or almost no evils to contend against, the Socialists invent evils which like men of straw they set up as reasons for their own existence.

THINKING INTO THINGS.

W. N. Burr.

Some months ago I walked two or three blocks one Monday morning with an active business man, who is in close touch, of course, with other business men, and with the appearance of things as caught by the eye of the business world. The new houses springing up all over town, and the other improvements going on were commented upon, and then this business man dropped a remark that we were hearing on all sides just them:

"The best thing that ever happened to this town was the closing of the saloons. The place has been picking up ever since the saloons went out of business." And he added: "I meet a good many business men as I move about the country, and I find a good number of them who acknowledge that they are just getting their eyes open to the fact that prohibition is not only a moral but a business proposition. Two of the keenest business men of my acquaintance said to me not long ago that they had never **studied** the temperance viewpoint at all; they had simply taken it for granted that the saloon was here to stay, and had supposed that people who thought otherwise were just visionary sort of folks who never look at anything in a business light. And that is the way with most of us hard-headed business men," said this one of their own number, "we are absorbed in business, and we just don't stop to think **into** a lot of these things as we ought."

In a five-minutes' hurried conversation on the street that morning that man opened up the secret chamber where lies the real reason for most of the indifference with which people regard the best things of life. So many people never stop to think **into** things! Just because we have saloons, for instance, they imagine that we **must** have saloons, and never stop to take a good, deep look into what it really means that we have saloons, and what it would mean to the business interests of the country, and all other interests, if we did **not** have saloons. We have churches, but not many of the people who take no personal interest in the work of the churches ever stop to think deeply concerning what it really means that we have churches, what it would mean to any town if there were not a church in it, and nobody who cared any more for the religious training of children and young people, and older folks, than they do. There are people who are deeply interested in reforms in social and industrial life; but there are hosts of other people who never think beyond the goods on their counters or the coal in their mines. They have dropped into a rut of just buying and selling, digging or producing; and buying and selling, and digging and producing is about all they ever do **think** about. Some of the social and industrial reformers who do a little thinking in below the surface of things "think wild" and "talk wild," sometimes; but I imagine.

> 'Tis better to have thought awry
> Than never to have thought at all.

And so concerning the truths of the gospel of Christ—people are indifferent to the words and the work of the Master, and all that it means to the world that He came and lived here, and taught as no other Teacher ever taught, and gave His life for the reforms that were the passion of His soul—many people are not interested in the passion of the gospel of Christ because they never stop to think **into** it. They have never in all their lives given an hour to good, deep, earnest **thinking** concerning what it means to the world that the mind and heart of Jesus Christ have been laid bare before the eyes of men, that they might see a mind perfect in its thinking towards God and man, a heart perfect in its love for God and fellowmen. They go through life absorbed in buying and selling, and never **think,** earnestly, candidly, broadly, deeply from the Master's viewpoint as He looks into their faces and says: "Labor not for the meat which perisheth, but for the meat that endureth unto everlasting life." They are so absorbed in their lust for the meat that perisheth that they give themselves to it body, mind, heart and soul; and all the time there are finer things for them that they might enjoy, and that they would enjoy if they would only think **into** the matter, and give their finer natures a chance to make finer men and women of them.

On the other hand: A great many people who have been mere drifters are stopping to think in these days. They are moving towards the point where they shall "See life steadily, and see it whole!" The persistent teaching of the dreamers of the past is bearing fruit, and some of the so-called "practical" people who have not had much use for men of visions are forced to acknowledge that their "practical" reasoning has not gone very deep **into** things. We are learning slowly but surely that it is not surface sentimentality but good solid fact that "the things of the body are good, the things of the intellect better; but best of all are the things of the soul, for, in the nation as in the individual, in the long run it is "character that counts," as President Roosevelt put it in his last Thanksgiving proclamation; and as some hard-headed business men who have stood for the saloon are getting their eyes open to the benefits of the no-saloon policy, so shall many who have seen nothing in Jesus Christ that they should desire Him come sooner or later to fall at His feet and crown Him Lord of all!

La Canada, Cal., October 13, 1909.

A FEW WORDS ON VEDANTIC PHILOSOPHY.

Editor The Pacific:—

Will you kindly allow me a few words with reference to what is termed in a recent issue of The Pacific: An Invasion of Vedantic Philosophy. The invasion, in view of the authentic report of a late census, it seems to me is more imaginary than real. For the sake of correct thought permit me to state that report gives "Theosophy" (the repre-
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sentative of Vedic philosophy in the United States) a numercial total of 2,607, with a "Church" enumeration of just 72; hardly of sufficient importance to justify the high sounding designation of "an invasion," but just enough to give it the title of a "fad." Anglo-Saxon thought is not fertile ground for its propagation; it is an "air plant" that flourishes only where there is a dearth of mental vigor to cultivate the root-system.

Professor Howison has justly said in a recent lecture upon "Pre-existence and immortality" that: "It (Theosophy), with Christian Science vagaries, as a doctrine, is impossible of approval by sober men. As philosophers we should stand for sober thought. The doctrine of pre-existence is twaddle, useless theorizing." It was the expression of sound philosophical common sense—the expression of the modern psycho-philosophical mind that reasons inductively and scorns the whole range of ultra chimerical twaddle that rests content in mystical dogmatism and the use of terms and difinitions that will not bear analysis. The writer once heard an eminent theosophist assert that "cyclones were caused by the converging of antagonistic thought-waves"; and another, that he "remembered distinctly two thousand years ago, when he lived in Rome." Fine philosophy for modern thought! Such a philosophy can never make serious inroad upon the constantly clarifying and tremendously constructive tendency of modern philosophic thought. It is the expression of an effete system, never

very clear or self-poised; the expression of the female races of the world upon virile themes, and come to us with the apologies of old age. To engraft them upon the new-world stock would be an impossible feat. Youth and old age are not well harnessed and can never hope to sail co-equal partners the vast undiscovered sea whose shores are dimly discernable through modern eyes and modern appliances.

Hilo, Hawii. August Drahms.

THE NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

Annual Meeting at Santa Cruz.

The annual meeting was held in the First Congregational Church at Santa Cruz, October 12th, 13th, and 14th. Nearly two hundred delegates and ministerial members were in attendance, and the meeting was throughout, one of the best and most uplifting in the history of California Congregationalism.

After devotional services led by the Rev. A. B. Patten of Santa Rosa, the moderator for the last year, the Rev. W. T. Patchell of San Jose was chosen moderator; the Rev. C. C. Campbell, of San Francisco, scribe; and the Rev. Roy Compbell, assistant scribe.

The theme for the meeting was "Christianity in Twentieth century Experience and Practice." The narrative of the churches by the registrars of the district association indicated material and spirtual progress and were generally optimistic.

The annual sermon the first evening was given by the Rev. C. L. Mears of Reno, Nevada, on a text from the fourth chapter of Ephesians: "And he gave some apostles; and some, prophets; and some pastors; and some teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The vision of the preacher was, as was the apostle's, one of a Christ-filled humanity; and this triumphant end, it was shown, was to be attained by the use of spiritual forces. It is through faith, through knowledge, through unity, that Christ is to possess and live in humanity—that there is to be realized what Paul foresaw when he wrote of the coming "unto a perfect man, unto the measure of the stature of the fulness of Christ."

This sermon led up admirably to the sacrament of the Lord's Supper, which was administered by the Revs. Walter Frear and Hettie F. Douglas.

Prominent among the spiritual features of the conference were the Bible studies each morning by Professor G. T. Tolson of Pacific Theological Seminary, on "Christ's Religious Experience" and "The Christian's Religious Experience as Compared with Christ's."

Speaking on "Christian Experience as a Basis of Theology," the Rev. J. A. Cull of Antioch showed how the theologies of the past had arisen and made evident the need today for those who from their own experiences, and in the light of past experiences, shall give out now that which will best serve mankind in the present age.

The Rev. L. L. Wirt presented a carefully prepared paper on "The Place of the Ethical and of the Emotional in Christian Experience." This paper will be published soon in The Pacific.

Mr. R. L. Thompson, an attorney-at-law, resident at Santa Rosa, spoke on "The Church's Responsibility for Training Men for Civic and Social Leadership."

To some extent this responsibility was placed on the home and on the school; but primarily, it was said, that it rests on the Church.

This address had general reference to civic corruption here and there the country over, and finally to San Francisco, now a world-wide spectacle because of its graft prosecution. The animated discussion which followed emphasized the fact that there is a difference of opinion even among the best of Christian people as to that prosecution. The San Francisco daily papers were held up in alternate condemnation and commendation until finally the moderator with Irish wit cut the gordian knot with the remark that all, perhaps, had better be excluded from the homes and the "Ladies' Home Journal" substituted.

One afternoon of the conference was given largely to a consideration of the home and foreign mission work as carried on by the Church Building Society, the Sunday-school Society and the American Board.

Secretary Wickoff showed the pressing need for a larger cooperation in preparing church homes if Congregationalists are to do their part in the evangelization of America. The church home, it was shown, is vitally essential to church life, and yet the Building Society has on hand now at least one hundred applications for aid to which it cannot respond because of a lack of funds..

Picturing the great and growing need on the Pacific coast, Mr. Wikoff made evident the fact that there is no place where there can be cutting off, but that the call is to bring up our resources.

From the Church Building Society aid has come for the building of 350 houses of worship on the Pacific coast, 100 of the number being in this part of California.

When later in the conference the committee on resolutions was reporting, the following resolution was read and heartily endorsed and adopted:

Whereas, the Together Campaign has cleared of debt and put on a more encouraging basis the work of the American Board, the National Home Missionary Society, and the American Missionary Association; and

Whereas, that other great benevolent organization of our denomination, the Church Building Society, is equally deserving but at present burdened with applications far beyond the resources supplied by the churches; therefore

Resolved, that we hereby call the attention of the churches of the United States to this urgent responsibility, and suggest that an immediate national movement be made toward the present arrearage, and to put the work of the Church Building Society in a way to meet promptly the growing demands of the churches.

Superintendent Fisher of the Sunday School Society, speaking on "The Church Training Twentieth Century Christianity" said that when we have named the home and Sunday-school we have named the two agencies for the religious training of the young. The Sunday-school was held up as a splendid agency, all the while growing better. Mention was made of the new graded series of lessons as admirable, the problem of the teacher being somewhat narrowed by it.

Reporting as to finances Mr. Fisher stated that only $1,366 had been received as yet on the $2,000 apportionment, which was an average of 16 1-3 cents a member. Thirty-two churches had attained to this; forty-four have

not contributed yet this year, and eleven have let three years pass without making contribution. Fifteen have given this year that did not give last year. The thought was that this benevolence is too much left to the children.

During the year twelve new schools were organized in this district, and two churches grew out of old schools.

The Rev. Dr. George C. Adams speaking concerning Foreign Misions said that the pressure is heavy all around the world, that the burden grows heavier as we go on, constantly so much opening up to attention and sympathy. It is a work that ought to be dear to all. Then, too, it has been found that the church that takes the most interest in the foreign work usually has the most interest shown in the home work.

The value of a definite aim in raising money for foreign missions was set forth by Dr. Adams. It was stated that the best thing the First Church of San Francisco had done toward creating an interest in foreign missions was in assuming the salary of Dr. Atkinson in Turkey. It was a personal link, binding them more closely to the foreign field; and when Dr. Atkinson was here recently on furlough it had been found that he laid hold wonderfully of the hearts of business men. The churches were admonished not to put off the taking of the collection to the last month of the fiscal year.

In the course of Dr. Adams' remarks there was touching reference to the late Captain Walkup as a man of heroic consecration.

Secretary Hinman of the American Missionary Association at one time in the foreign work, also spoke concerning this far field. Sketching the rapid changes in China, he showed how our lives and efforts are linked with others in establishing there the reign of Christ. We were told of the influence now in a great government university in China of the young Chinese who coming to the United States a few years ago for study was kept in detention here on the coast for months before allowed to reach his destination in the college at Oberlin, Ohio.

Referring to the plan to exclude ministers from the Chinese parliament, Mr. Hinman made evident the fact that there is merely tolerance of the Christian religion in China! that only a beginning has been made, and that religious liberty is a thing yet to be striven for and attained.

An evening session was given to Home Missions, workers from various fields speaking.

The Rev. Geo. F. Haerle of Humboldt county gave graphic pictures of religious work as it is at Fields Landing,—the latter a great lumber and mill camp. Mr. Haerle's observations and experiences in that isolated region and elsewhere brought comparison of life with life. He had found rough sinners up there, refined sinners down here.

Mr. Haerle preached the last year on an average five times a week and traveled about 5000 miles. In the lumber localities the work is weak and without the support of the corporations, which seem to be bent on enriching themselves without regard to the moral and spiritual welfare of the laborers. They care more for and give more to the building of dance halls than to religious work and enterprises.

The Rev. C. M. Flanders exhibited the value and worth of Home Missionary aid by sketching the development of the church at Porterville. Organized in 1891 with five members, the church has been aided to the amount of $4000 by the Society. It has now 170 members; a church building which cost $32,000, and under the leadership of its consecrated pastor, the Rev. A. J. Bryant, is carrying on a splendid work with such institutional features as are suited to a place of the size of Porterville—exemplifying admirably the kind of evangelism needed widely in this age of the world.

When the Rev. E. L. Walz told of a $40,000 building for the work of the Green Street Church in San Francisco, paid for, and gave a description of the building and its equipment, along with some of the success attained, we realized that his topic, "A Growing City Parish," was a fitting one. May its growth be more in the future than in the past; and may there come soon a time when dance halls and nickelodeons and similar attractions will be less numerous and alluring in that part of our great city!

A realization of some of the joys of the Christian ministry came to all as Mrs. Hettie F. Douglas of Mt. Shasta gave from her many experiences as pastor in the Shasta country. Very touchingly she told how it had been given to her to guide a dying boy into the light and peace of God's love, and of the coming soon after of his brother and thee sisters into the life in Christ, and rated this experience as of more worth to her than one of Harriman's millions.

Mrs. Douglas said that she was learning to be patient in Christian work, finding that God has his times for bringing about changes in individual lives as well as in that of nations.

Superintendent Rathbone crowned the Wednesday evening session with an optimistic address on the condition of the work in the Northern California field and the outlook threein. The concluding message was: "Be glad because of what you have done and not everlastingly discouraged because you have not done better."

The addresses Thursday forenoon were by the Rev. A. J. Bryant of Porterville and the Rev. H. R. Miles of Berkeley, on "Evangelism in an Age of Applied Christianity," and "The Educational Church."

Mr. Bryant spoke out of a successful experience and made a strong plea for that evangelism which puts the Church in touch with men in all the varied interests of life; a personal, practical, spiritual effort which lays hold of the young people in the community and binds them with all that interests them to the church as the great center of nfluence and culture; one which never lets go its hold no matter what the age or condition, but keeps ever in practical touch with all that interests men and makes life what it is in its varied aspects.

Mr. Bryant says that he has found no evangelism in the locked church door; but in a church that is always open and made in every possible way a community center. Nor has it been his experience that the worth of the Christian religion is brought with much power to the average boy in the ordinary Sunday-school class. Something supplemental is needed.

Speaking on "The Educational Church," the Rev. H. R. Miles said that education is an attempt to fashion the whole life in accordance with the laws of life; and that today almost the whole responsibility for religious training rests on the Church. The importance of making the Bible real to the child, and of relating the teaching to the experience of the child was dwelt on. In the educative process new

facts are connected with facts already possessed. Mr. Miles hopes for the coming of a time soon when in Sunday-school work weeks will be given to the study of Amos and months to Isaiah, until these live before the scholars as William the Silent and other great historical characters.

Referring to doctrinal matters Mr. Miles said that what we are geting at in our changes is not so much a new as an old theology; instead of cutting loose from our moorings we are getting nearer to Paul, nearer to Christ.

As to the practical trend it was remarked: "Men are more interested in seeing how righteousness can be put under the present order of life than they are about what is to come to them in some future life.

Emphasis was laid in this address on the need for striving on the part of the Church to commend itself to the intelligence of men if it is to command their obedience.

The closing evening had three addresses, each requiring about a half hour for delivery. First came Mr. W. A. Gates, the secretary of the State Board of Charities and Corrections, with what was entitled "A Christian View of the Oriental Question." It was an able address, and perhaps it was "A Christian View," but in the judgment of not a few who commented on it privately it was not the highest Christian view, nor the view which in our opinion the majority of the Christian people of this country take. Mr. Gates favored the treating of all Asiatics alike and advocated an indiscriminate exclusion law except for purposes of travel and study. For Japanese as well as Chinese he regards the Pacific ocean as the only natural barrier and thinks it should be made such for all time. His contention was that California would be better off if no Mongolians had ever come here; that they have retarded development and lowered the moral tone. Mr. Gates believes that the United States can act thus resolutely, and bring on no fight from Japan. Perhaps she could; but we are impressed with the thought that such action would not be in accord with the foundation principles of our government, nor with the teachings and principles of Jesus.

Two of the finest addresses of the whole conference closed the final session on Thursday evening, the Rev. W. E. Lawson of Pilgrim Church, Oakland, speaking on "The Priestly Function of the Church," and Professor Nash of Pacific Theological Seminary, on "The Prophetical Function of the Church." We have requested these papers for publication.

Conference Notes.

The Conference was invited to meet in Porterville next year.

The Rev. A. B. Patten of Santa Rosa was named as preacher for next year.

The report of the treasurer showed receipts to the amount of $991 and expenditures of $612.

The Rev. L. D. Rathbone was re-elected Superintendent and the Rev. H. E. Jewett, Registrar.

The Pacific Theological Seminary visitors are: Arthur Arlett, J. A. Cull, W. T. Patchell, Dr. C. H. Woolsey and Miss Rose M. Buel.

Prof. C. S. Nash of Pacific Seminary and Attorney R. L. Thompson of Santa Rosa were selected as delegates to the National Council.

Among the ministers in attendance was the Rev. Joseph Rowell who has attended all the fifty-three annual meetings of Association and conference.

Pacific Coast Congress delegates were named as follows: Revs. Geo. C. Adams, C. R. Brown, C. S. Nash, W. T. Patchell, S. C. Patterson and L. D. Rathbone.

The Revs. Geo. C. Adams, S. C. Patterson and L. D. Rathbone were chosen as a committee for a House Missionary Campaign to be conducted early next year.

Deacon Hayes of the First Congregational Church of San Francisco and the Rev. W. T. Patchell of San Jose were nominated for corporate membership in the American Board.

Members of the Board of Directors were chosen as follows: A. T. Ruthrauf, W. E. Eckles, F. F. Morse, W. H. Scudder, R. V. Dunlap, B. M. Palmer, G. H. Atkinson and R. K. Ham.

On motion it was noted that hereafter all ministerial members in attendance at the annual meeting have returned to them out of conference funds all excess in traveling expenses over five dollars.

The hospitality of the people of the First Congregational Church of Santa Cruz was unbounded. Led by their beloved pastor, the Rev. J. B. Orr, they made the visit of all a delightful one from beginning to end.

Professor C. S. Nash spoke concerning the work of the Young Men's and the Young Women's Christian Associations in the University of California and $106 was subscribed toward the salaries of the Secretaries.

A committee to investigate religious conditions in the State University was appointed: Professor Kofoid of the University of California, Rev. A. W. Palmer and Secretary Fisher of the State Sunday School Association.

Attendance at the Conference took the Rev. Walter Frear back to a place where he had been pastor forty-five years ago, and where he met several of the people whom he had received into the Church in those early years.

During the Conference a letter of greeting was read from the Rev. Dr. A. H. Willey who was for several years pastor of the church at Santa Cruz. Dr. Willey was tenderly remembered in prayer and a loving message sent to him in return.

The Model Mission Study Class, which was conducted one afternoon by Miss Grace Fisher of the First Congregational Church of Oakland, was a model in very truth—one well worth patterning after. Miss Fisher had choice supporters, and the papers were most execllent.

Committees for the conduct of affairs during the Conference sessions were: Business Committee—Revs. B. M. Palmer, F. M. Price, Mr. Wallace Bradford. Nominating Committee—A. B. Patten, L. Briggs and Deacon Hayes. Resolutions—Revs. C. C. Kirtland, E. L. Walz and Mr. Bunker.

The report of the Rev. Walter Frear, the secretary of the Ministers' Relief Society, showed that nineteen churches had contributed during the year, the amount received being $838.48. The expenditures were $581.50. The society now has invested funds to the amount of $5,731.12. The collection taken first after the communion service on Tuesday evening amounted to $40.

Memories of the ministers who had passed into the life

beyond during the year were read by Mr. Jewett. They were the Revs. W. L. Jones and J. H. Goodell. There was tender reference also to the bereavements of several ministerial members. And Mr. Wallace Bradford of Plymouth Church, San Francisco, paid beautiful tribute to Mr. Searby. This was followed by prayer by the Rev. Walter Frear in which were thanks to God for the lives and friendships of those gone on before, and for the richness of their Christian experience.

The Rev. C. P. Dorland, Superintendent of Benevolences for the Southern California Conference was in attendance and was asked to speak on the Apportionment Plan as it is being worked in the Southern part of the State. He was of opinion that the plan would soon be working in all of the churches south. Mr. Dorland believes that the plan will turn into the denominational work considerable money that is now going elsewhere; that it will distribute the financial burden more evenly, and that it will remove the element of chance and bring in a stable support.

Professor Buckham's paper on "Congregationalism's Contribution to Modern Education," was one of the most scholarly and interesting features of the Conference. In the course of his paper he made a strong plea for the maintenance of only the highest intellectual standards. Noting the reconstructions of these days it was said: "Congregationalism in California is being reconstructed, knit in closer fellowship; consecrated to a wider service. But in the new order we must see to it that the old is preserved. Referring at one time to those old-time leaders—Benton, D. Winell, Kellogg, Mooare, the remark was, "They have left us their Yale and their Andover."

WASHINGTON HOME MISSIONS.

(Extract from report of Supt. Scudder presented at the Annual Meeting of the Washington Home Missionary Society.)

The Congregationalists of Washington stand at the forks of the road, looking down on a great Empire. We have at last reached the point where we are to turn off to self-support. Under the protecting guidance of the National Home Missionary Society we have climbed the passes and threaded the defiles of frontier life. The struggles of early conditions are largely behind us. In a few months we say goodbye to the Mother Society as she moves out to like difficult tasks elsewhere in the opening up of this great country, while we descend to the conquest and development of the heritage to which she has led us. Before us roll the rich possessions of one of the finest commonwealths in the Union, dotted with 200 Congregational churches and 200 other Congregational outposts. Washington is destined, if opportunities can forecast the future, to become one of the greatest Congregational States. Denominationally we have been moving rapidly towards the front. The first decade of this century will show 100 per cent increase in our churches, with more than 700 per cent increase in self-supporting churches, and 900 per cent in Home Missionary gifts.

Under unprecedented activity in railroad building, irrigation, colonization and industrial development, great areas of new territory have been opened to Christian effort, and appeals for help are incessant. Opportunities in the past have been of wonderful richness and profusion. But those of to-day far exceed them all. But after all the thrilling interest of the situation does not lie chiefly in the mass of opportunities that surround us, but in the fact that we are adopting estimates and setting precedents that will determine the speed and scope of all our future work. In the next two or three years of self-support we will have shaped the next twenty or thirty—possibly the next 200 or 300—by the measure of faith and the breadth of view with which we take up the work. It is evident that we cannot leave this to others. This responsibility is ours, and it forever passes with this generation. In the midst of a tremendous materialistic activity, are we planning for as mighty a spiritual advance? Are the huge expenditures in modern business to be matched by as splendid an investment of capital in the higher interests of the Kingdom? How shall we head our rich material gains up into moral and spiritual power? Are business men who are accustomed to enormous outlays in industry going to be content with pitifully meager expenditures in religion? Estimates and standards of fifty years ago would never fit present business requirements. There is as urgent a necessity and call along spiritual lines for great enterprises and enlarged conceptions in these swiftly moving days. All the surging, rushing forces of the world are ours. If we will guide their energies into these channels, mighty results are possible.

This is the question, therefore, as we stand on the border of self-support. Shall we plan our development on the scale of the somewhat cramped and narrow past, or on the broadening present and the still broader future? We talk of $20,000 a year for an Empire like ours! Massachusetts in Home Missionary Expenditure covers her area with $40 to our one. She sends $70,000 yearly for a territory one-eighth the size of ours. Does the Christianizing of this great Northwest appeal to us as a matter of primary importance? Or does it seem a thing of small and secondary concern? We could wisely use $30,000 this year. Ten years from now we could profitably be spending $50,000 yearly in the great task.

Without religious institutions and Christian character our civilization would be empty and unsafe. Our homes, our business, our social as well as individual lives, all owe their welfare to these Christian surroundings. In other words, the most precious possesion we have are our vigorous young Christian institutions. How widely we can scatter them through the Evergreen State and how strongly we can support them, will depend on the large way in which the laymen of our Churches propose to push the work, which is now committed wholly to our hands.

How far our churches are coming up to this great opportunity, can be partly seen in the record of their contributions. When we reflect that education and attainment in this ideal are not the work of one year, but of many, the record of last year will be found encouraging.

Our aim was $13,333.33 from all our Washington sources. We acknowledge below a total of $13,435.45, or $102 above our mark, and in round numbers $4,000 more than the year preceding. The definite apportionment to the churches on the basis of $1.40 per member called for $12,640. Counting the $995 from the Ladies' Home Missionary Union, the returns in response to this were $12,917 from the state, or nearly $300 more than these apportionments. $500 of outside gifts made up the balance. This shows that our churches can do what is asked of them and that

your directors did not overestimate their ability. It was a splendid achievement. A closer study of these figures will further show that if all our Associations and churches should lay hold with a uniform interest we will not only easily reach the $16,666.66 which is our aim for this year, but far exceed it.

The gift of the Northwest Association was $3,739 in excess of the preceding year; that of the Tacoma Association, $324, and of the German Association, $39.00. Yakima Association did not quite hold its own, and Eastern Washington lessened its offerings by $128. The Northern Idaho churches also fell behind some $80. The loss therefore was small, the net gain large.

When we come to study the record from the standpoint of the apportionments there is still more light. The Northwestern Association exceeded its apportionment by $2374. All the other Associations fell short. Tacoma by $135; Yakima by $269; the German by $492; and the Eastern Washington by $2,196, together with $337 in the Northern Idaho churches. The splendid giving of our laymen in churches like Plymouth, Pilgrim and University in Seattle, and First of Tacoma, and Walla Walla bringing their amounts up from nearly twice or more than twice and in one case to nearly six times the apportionment, saved the day. Our laymen elsewhere can stir a like interest and secure like results if they will turn their attention to this their great mission of state evangelization. There is room for it. If our Associations raise in 1909 the amounts apportioned to them, Tacoma Association will give $500 more than she did last year; the German Association $800 more; Yakima Association $400 more; Eastern Washington Association $3,000 more, and the Northern Idaho churches $500 more. This is easily within their ability. Notice that if every church does its full share the apportionments foot up to but $14,300, or $2,300 less than the sum we need. If the German Association uses its funds in the support of a General Missionary within their bounds, as seems likely, there will be $1,200 more shrinkage; in other words, $3,500 deficit, after every apportionment has been raised, to be met by gifts of interested individuals and stronger Churches.

THE WASHINGTON SUNDAY SCHOOL MISSIONARY WORK.

Extracts from the Report of the Missionary Superintendent of Sunday Schools for Washington and Northern Idaho.

With but one or two exceptions in our Congregational churches in this district, each has its Sunday or Bible school. In these 174 schools, there was at the first of the present year, an enrollment of 14,563; and of the 149 independent or Mission schools there were 4,527 enrolled. Since January 1st there have been 40 new schools organized with a membership of 1,199. In Northern Idaho we have 12 Church Sunday Schools with an enrollment of 695 and Mission schools in Northern Idaho numbering 22 with a membership of 670, showing an increase of 365, making a total of 345 schools and 20,455 enrollment. During the year intervening since the last meeting of this Conference, the following churches have grown from our Sunday Schools:

Clifton, Rosedale, Seattle—South Alki, Synarep, Tacoma —Pilgrim, Winthrop, Woodside, and Mountain View.

As usual these new churches have been more or less supplied by our S. S. missionaries, and at other times have been obliged to fill in gaps when there were vacancies, for Sunday service so that we might continue to encourage and build up the schools and churches growing out of these schools.

The force of S. S. missionaries has been, with one exception, the same as last year up to the 15th of August last; and at the close of the S. S. Society's year, March 1st, we had expended for Missionary work, $6,042.31 and for literature granted $518.25. The 15th of August terminated the service of two of our Missionaries, Rev. J. T. Percival of Spokane, who had given almost his entire time to communities in Northeastern Washington; and Rev. J. L. Hershner, whose time had been given to the new points on the North Bank Railway in Southern Washington, and to districts in Central Washington, including Kakima, Benton and Franklin Counties.

At the beginning of the new year of the Society, we were informed here that this Society would be unable to afford us more than $2500.00 for our Missionary work. Last year we raised in Washington, $2,238.63, and in Idaho about $200.00. If we should raise no more than this during this present year, we could expend in this State but about $4700.00 instead of the $6,560.00, which we had a year ago. As the whole force was continued up to the 15th of August, at that date we had consumed the entire $2500.00 and something additional; but so far this year we have raised about $1400.00 for the Society, and as it looks to the writer of this, it would seem that when that was consumed we should be obliged to discontinue the whole force of our S. S. workers, unless it be the Missionary in Northern Idaho, Rev. C. W. Bushnell, whose salary and expenses are provided for largely by the liberality of a private individual in the East.

I have endeavored to show the Society in our various correspondence, that the work could hardly be managed with so small a sum of money; and even if we should raise $3,000.00 this year (which would be nearly $800.00 in excess of any previous year), we should still be crippled in our work. It is impossible for two men in the State of Washington, to answer all the calls which are made upon us, either in the organizing of new schools or of the caring for schools already organized. Some of our most promising schools require a great deal of attention before they can be brought out into full strong life for religious work in these new communities.

Within the last few days the Society has consented to support a Missionary on the north bank of the Columbia River jointly with the Home Missionary Society, and we are hoping that Missionary Hershner, who has had so large a success and experience, may be persuaded to continue this work as a joint Missionary.

We want from our schools and churches, a considerable amount of money to make up and supply the needs which are before us for our growing work. A large number of our schools and a much larger number of churches have failed to respond to the apportionment which was given to them, of 10c for S. S. scholars and 20c for members of the churches, so that we are at least $2,000.00 short of what we ought to have to continue the work under its limited conditions. The amount necessary from each school was carefully apportioned at the beginning of the year, so that to each school it was fully indicated what we felt we must have from them, and also the same from each Church that we must have from it in order to support this work

which we are trying to do. Our churches for most part seem to carry in their minds, that the S. S. Society can be supported by the children and the local Sunday Schools; but this cannot be done if we are going to do the work that we have been doing, or carry on in any efficient way the gathering and nurturing of S. S. in the various parts of our State. There are a number of schools and churches who have signified their intent to do something for us, but as yet have not done anything, and we are looking forward to these sources for several hundred dollars which we have not received.

As I have said in other reports, the demand for Congregational work and the opportunities for that kind of service in our new communities, is increasing all the time. The new communities springing up along our new lines of railway and other communities that are to appear before very long, each of them demand Christian work. There is no way in which we can get into these communities and begin religious work more readily than through the S. S. and the S. S. Missionaries; but unless we can have more money from both the State and the Society, we are handicapped and shall be until our opportunities for Congregational seed planting will have to be entirely abandoned.

We wish that we could present a more encouraging outlook for our S. S. campaign than it is possible for us to do at this time; but while the work is needed and the opportunities are available, we are prevented by our financial limitations from entering fields. We wish it were not so and it might not be so and would not be so, if those who have the means, whether as individuals or churches, would early come to our relief.

SAMUEL GREENE,
State Supt.

Among the Churches

CALIFORNIA.

Oakland, Plymouth.—Eleven persons were received to membership at the last communion service, one on confession of faith.

Alameda, First.—The Rev. L. P. Hitchcock has presented his resignation. Mr. Hitchcock has been with the church eight years, and has given himself to it most faithfully.

San Francisco, Richmond.—A call has been given the Rev. J. A. Cull of Antioch, which has been accepted by him and it is expected that he will begin work the first of November.

Green Valley.—The Rev. C. M. Hill, recently from the Hawiian Islands, has accepted a call to the pastorate at Green Valley. Mr. Hill in coming to California comes to a field where he worked for many years, having had pastorates in Berkeley and San Jose.

Long Beach, First.—Five persons were welcomed into fellowship at the October communion service. The course in Old Testament history in the Adult Bible Class in the chapel each Wednesday evening has nearly doubled the attendance. There is much interest, and note books and pencils are used by some. The Sundays for August showed a gain in attendance of 20 per cent over same month last year.

Long Beach.—Thursday evening, October 14, the Rev. H. K. Booth began in the Y. M. C. A. hall a "Bible Lecture course." Lectures will be given each week under the auspices of the Young Men's Christian Association and the Young Women's Christian Association on the following subjects: The Chosen People, The Romance of the Manuscripts, The Story of Our Old Testament, The Preparation For Jesus, The Story of Our New Testament, The Supreme Book, The Bible of Today.

NOTES AND PERSONALS.

The meeting of the Congregational ministers of San Francisco and vicinity next Monday will be in the First Church of San Francisco.

Mr. and Mrs. James Hervey Aten of San Jose, California, announce the marriage of their daughter Cora Lizzette to the Rev. William Edgar Eckles on the 12th of October. Mr. and Mrs. Eckles will be at home at Loomis after the first of November.

The Rev. E. A. Munger, recently from the East, who has been in Oakland for several weeks, went last week to enter on the work to which he was called a few months ago at Pasco, Washington. Mrs. Munger will remain in Oakland a few weeks longer.

The editor of The Pacific was in attendance at the Congregational Conference at Santa Cruz last week, and the proof reading on the paper was such as to allow several errors. We correct one. In the article concerning Highland Congregational Church of Portland the reading should have been: "No stopovers for young people at Fandom, Nickelodeonville, Oaktown and kindred places." It is necessary for the Editor to be in attendance this week at the Los Angeles Association in Pasadena, and the San Bernardino at Ontario.

The Rev. John T. Percival of Spokane, Washington, has resigned as Sunday-school Miissionary for Eastern Washington. We quote from the Chewelah Independent: "It will be a matter of general regret that the Rev. John T. Percival of Spokane has retired from his special work as Sunday-school Missionary for Eastern Washington, representing the Congregational Sunday School Society of Boston, in whose service he had labored incessantly for over eleven years, both in Washington and northern Idaho, during which time he has made a splendid record for the society and the extension of the kingdom at large, in the establishment of Sunday-schools, out of which have grown twenty Congregational churches, beside five of other denominations. His most successful field of labor has been in Stevens county. Outside of his special line of work, Mr. Percival has special line of work. Mr. Percival has materially aided the Congregational Home Missionary Society in planting churches in new communities and also in the erection of various church buildings. In his public ministrations and his homuse to house visitation he was honored of God to be a means of blessing to many people, spiritually and socially. Among his ministerial brethren, he is recognized as an earnest, faithful, methodical, painstaking laborer in the vineyard, doing his work conscientiously as unto the Lord. While Mr. Percival lays down his special work of the Congregational Sunday School Society, it is not his intention to retire from active service, but he will continue to preach and

labor as opportunity affords. Mr. Percival is to be congratulated upon what he has achieved in the interest of the Kingdom and the well-being of the communities in which he has labored."

ANNUAL MEETING.

The annual meeting of the Congregational Ministers Relief Society of California will be held on Monday, October 25th, at 12:15 p. m., in theh First Congregational Church of San Francisco, for the election of directors for the ensuing year, and such other business as may come before it.

Walter Frear, Secretary.

KERN ASSOCIATION.

The Kern Congregational Association met with the Bakersfield church October 8th and 9th, in its fourth semi-annual meeting, Rev. A. L. Knudson being moderator. Seven of our nine churches were represented by six ministerial members and sixteen official delegates. Two of our general representatives were present bringing much good cheer and inspiration. These were Rev. W. C. Pond, D.D., in charge of our Chinese and Japanese schools, and Rev. John L. Maile, pastor at large for the Southern California Conference.

The encouraging reports and strong messages showed not only grit, but grace and grasp.

The ministerial standing of one of our members was called for consideration, according to the notice given at the annual meeting last April and the warning sent to the one involved at that time. Without a dissenting vote the name of Amos A. Doyle was dropped from our roll and notice is hereby given according to the instructions of the Association.

Wasco plans to dedicate next month.

Two churches are entering upon special evangelistic work.

Oil Center is hoping for a favorable reply in response to its call to Rev. C. W. Hill.

Bakersfield has purchased the corner adjoining its present property for $4000. This gives her a 132x115 ft. site, as fine as anything in this growing city. E. R. F.

THE HOME

HER ATTORNEY.

The girl moved along the hallway in a hesitating fashion. She glanced at the signs on the doors and seemed unable to come to a decision. Her pale face wore a troubled expression. A frown darkened her forehead.

She was a slender girl, with dark hair and eyes, and her quiet gown and hat were tasteful and becoming. That was the opinion, at least, of the elderly man who was sitting at a table in one of the offices when she paused at the open door and looked in. He was an elderly man of middle height, a little inclined to stoutness; a man with thick grey hair and short grey moustache, and his expression was a delightfully friendly one.

It was the characteristic expression that attracted the attention of the girl. She paused timidly for a moment and then came into the room a little way, and when she saw the man was alone she spoke.

"Sir," she asked, "are you a lawyer?"

His pleasant smile deepened.

"It is a curious fact," he said, "that I have never been asked that question before." His voice was deep and pleasant, too. "If you know our profession, young lady, you will not expect a direct answer. Will it suffice you if I say that I have been a member of the bar of this country for forty years?"

She hesitated and her voice trembled.

"I wish to consult you about a divorce."

He was a little startled at this reply and glanced at his watch again. "Very serious, of course. Haven't you anybody to advise you?"

"No, I'm a Chicago girl . All my friends live there."

"Yes. Then you haven't thought of going home to mother?"

"No . I'd be ashamed to do that."

"Good. Mother thinks you are happy of course?"

"Ye-es."

"And father?"

"Father didn't want me to marry a—a New Yorker. If he knew I was unhappy he would come here and take me away and make a dreadful scene.'

"No nonsense about father, eh? And what do you propose to do after—after you get the divorce?"

She gave a little shudder.

"Father sends me an allowance, and I think I would like to find something to do—something to make me feel independent."

"Don't you expect to ask for alimony?"

"No, no," cried the girl. "I don't want it—I don't want anything that belongs to Jim."

"A very proper spirit," said the old man, with a queer little twinkle in his eyes. "And how old is Jim?"

"Twenty-seven in the seventh of June. He is five years older than I am."

"Still young enough to cling to his boyish follies, eh? A lively young rounder—late suppers and lots of red liquor, no doubt?"

"No, no," said the girl quickly. "Jim isn't like that."

"Never goes anywhere, eh? Always moping at home and refusing to take you anywhere?"

"No," said the girl. Jim always took me wherever I wanted to go."

"Close with his money, perhaps? Forever grumbling about the household expenses?"

The girl opened her eyes very wide.

"Jim never did that. Why, I've saved part of the money he allowed me. He never grumbled about it."

"He had an ungovernable temper, then? Struck you, perhaps?"

The girl's face turned white.

"Struck me! Jim couldn't do that."

"There, there," said the old man. "Of course he couldn't. Then I'll have to conclude that he's a married flirt. Very fond of ladies, isn't he?"

The dull red surged into the girl's cheeks.

"No," she said in a low voice.

"Now, my dear," said the old man, "let us hear about the material on which you expect to base your charges. You and Jim quarreled?"

"Dreadfully," replied the girl, with a shudder.

"And what was it all about?"

"I don't remember how it started," said the girl. "It was something quite silly, I think. Jim was very cross when he came home, and—and he found fault with the biscuits—and they were not very good, but Jim had no right to speak so sarcastically about them—and I had a headache and wasn't a bit well—and Mary had threatened to leave—and I hadn't heard from mother, and I was afraid she was sick—and—"

The old man checked the torrent with an uplifted hand.

"Wait," he hastily said, "that's all right as an example of rapid enunciation, but as a basis for divorce charges it is very weak. Did Jim throw the butter dish at you, and follow it up with the cream jug?"

The girl stared at him.

"Why, Jim wouldn't do that," she said. "Jim's a gentleman."

"He might have been a little more courteous in his reference to a lady's biscuits," said the old man. "But we will let that pass. What did he do?"

"He said some very cruel things," replied the girl as she choked back a sob.

"All untrue, of course."

"Every one of them."

"What did he say?"

"I I—can't remember."

"But it is necessary to remember. What did he call you?"

"Me! He didn't call me anything."

"Didn't he say cruel things about you?"

"No-o. He said them about Chicago."

"Chicago?".

The old man drew a quick breath.

"And of course you retaliated by saying still meaner things about New York?"

"No, I didn't," the girl returned. "I know so little about New York I couldn't think of anything to say."

"That's true." He looked at her keenly. "Of course nothing will satisfy you except a divorce?"

She gave a little start and opened her black eyes very wide.

"Why, what else can I have?"

His voice grew grave. "Jim's love."

The tears filled her eyes.

"It's too late for that," she half sobbed. "Jim's gone to see his lawyer."

The old man looked at his watch.

"That reminds me. Who is Jim's lawyer?"

"His name is Paulding: Jasper Paulding."

"Eh!" exclaimed the old man. "Why, I noticed his sign as I came through the hall. And it's just twelve o'clock."

Then he turned quickly and hurried down the hall. When he reached the door that bore the name of Jasper Paulding he opened it and entered.

Two men were seated at the table. One was nearing middle age. The other was a young man, a good-looking young man, tall and muscular.

"There are occasions," said the old man, "when it seems justifiable to deviate from established rules. This is one of them." He looked hard at the young man. "I have heard your wife's sad story," he gravely said.

And despite the gravity of his tone the young man almost believed he saw a twinkle in the keen old eyes.

"I feel quite sure," he said, "that my wife didn't paint me any darker than I deserved to be painted. Mr. Paulding will tell you, sir, that I came here only to arrange for the payment into Angela's hands of a fixed sum each week."

The old man arose.

"I am a little pressed for time," he said. "I go aboard the French liner this afternoon. Will you trust your client with me, Mr. Paulding?"

"Certainly, general," exclaimed the lawyer. "He couldn't be in better hands. Good-bye, sir, and a safe voyage."

A moment the two men stood before the library door.

"Your wife is in there, Jim Robbins," said the old man softly, "and she's much too dear a wife and too sweet a girl to be lost through foolish pride. Do you understand?"

"Yes, sir," the young man answered. "I begin to understand."

They shook hands, and then the young man quickly opened the door and as quickly closed it behind him.

The old man nodded and gently smiled. Then he looked at his watch, and with a sudden exclamation left the room.

Five minutes later a puzzled look crossed the young wife's face.

"How did you know I was here, Jim?"

"Your lawyer told me."

The young wife clapped her hands.

"Isn't he a dear old man," she cried.—Cleveland Plain Dealer.

SYMPATHY WITHOUT WORDS.

Pleasant is the silence of perfect sympathy. This is the test of intimacy. A fellowship is only complete when the partners in it find themselves entirely at ease without the necessity of a word. We are a long way from this condition when, as often happens, we talk and talk simply because we realize that a pause would be awkward on both sides. The picture of Carlyle and his mother sitting at opposite sides of the fireplace, in absolute content, but without a word passing, illustrates precisely what we mean. We get here, perhaps, a fortaste of a stage of being when souls will communicate without the cumbrous apparatus of language. Under present conditions even the degree is marvelous to which sympathetic natures can influence each other without words. There are souls which, in silence, seem to give off of their very essence and to interpenetrate others with it. It is as though the harmony within communicated a rhythmic pulsation which played on responsive natures like spirit music. A volume lies in the sentence in the life of Lord Lawrence, which says that he felt uneasy if his wife left the room. Happy man! To possess as one's own this benediction of a presence that can bless without a word is to be rich indeed.—From "Studies of the Soul."

PAGANINI.

He ambled awkward on the stage, the while,
Across the waiting audience swept a smile;

With clumsy touch, when first he drew the bow,
He snapped a string, the audience tittered low.

Another broke! Off flies another string!
With laughter now the circling galleries ring.

Once more! The third string breaks its quivering strands
And hisses greet the player as he stands.

He stands—the while his genius unbereft
Is calm—one string and Paganini left.

He plays. The one string's daring notes uprise
Against that storm as if they sought the skies.

A silence falls; then awe; the people bow,
And they who first had hissed are weeping now.

And when the last note, trembling, died away,
Some shouted "Bravo"! some had leaned to pray.

—Charles L. Thompson.

Our Young People

THE TWENTIETH HUNDRED.

By Mary Katharine Reely.

Elsie Darwin came skipping home from school. Mother always said that when Elsie came skipping down the street, she knew that something nice had happened to her. Something nice had happened today, and it had made Elsie feel very happy. So she skipped, and as she skipped she sang a little song.

It was an old, old tune which she sang, but no one else had ever heard the words, for she had made them up herself. She hummed them very softly under her breath:

"I got a hundred, I got a hundred,
"I got a hundred, I got a hundred,

It was not the first day Elsie had stood one hundred in spelling. Not at all. Indeed, she had had one hundred just seventeen times that month, and now there were only three more days to spell. If she could have one hundred three more times, her name would go on the honor roll. Then think of the joy of showing father her report card!

So Elsie skipped and sang her little song, "I got a hundred, I got a hundred," till she reached home and could tell mother. Of course it woud have been nice to surprise mother, too, but a little girl must have some one to talk things over with.

The next day was Wednesday, and Elsie skipped home from school that afternoon. The next day was Thursday, and again Elsie skipped.

"Now there is only one more day, mother," she said, "and I can surely get just one more. And won't father be surprised? And won't he be proud of me?"

Every one in school was excited that Friday afternoon. The girls talked it over at recess. There were three girls in the class who had nineteen hundreds; Sadie Clark, Mabel Deland and Elsie.

"You girls needn't be so sure," Lucy Case said. "You may make mistakes today. I was sure, too, when I had fifteen hundreds. I thought I could get five more, but I made a mistake that very day."

"Oh, but we won't make mistakes," said Sadie. "Will we, Elsie?"

"We will study just as hard till we know every word. Won't we, Sadie?"

"Of course we will," said Sadie.

Spelling class came just before school closed. Elsie could hardly sit still in her seat. Her little song kept running through her head. She was almost afraid she would sing it out aloud.

"I'll get a hundred, I'll get a hundred
I'll get my twentieth hundred to-day."

This is what she sang to herself now.

"Only three more words to write," she thought. Her feet were tapping up and down under her seat, keeping time to the song.

Miss Morris pronounced the eighteenth word, "Deceive."

"Oh, dear!" thought Elsie. "One of those horrid 'ie' words that I could never spell. But I know this one today." She wrote it down.

Then there were two more words and it was time to change papers. Elsie smiled at Sadie as they exchanged, and Sadie smiled back at Elsie. The smiles meant that each little girl was sure.

Mabel Deland was asked to spell. Just as she began Elsie gave a quick glance down Sadie's column of words.

Yes, they were just like hers. No! Were they, after all? Elsie was looking at the eighteenth word. It did not look right.

"Deceidecie—" she said quickly to herself. Sadie had "ei." "Can she be right?" she thought.

And then the awful truth came to her. Sadie was right. She was wrong! Mabel was spelling and Elsie must try to follow her. And, oh, whatever she did she must not cry!

Elsie marked 100 at the top of Sadie's paper and gave it back to her. She tried to be brave and smile at Sadie, but it was hard to make the smile come. Sadie smiled back at her, however, as if everything were all right.

Elsie took her paper. She looked first at the eighteenth word. What had happened to it? It looked right now!

Then she understood. Sadie had made the littlest mark with her pencil, so that the i was turned into an e. The dot was just halfway between the two letters. And no one need ever know. And there at the top of her paper was the big one hundred mark.

"It is what I have worked for a whole month," Elsie thought. "And I can't bear to fail at the very end."

So when Sadie and the others stood, Elsie stood with them. But when Miss Morris praised them for their good work, Elsie did not feel as glad about it as she had expected to.

She didn't feel like singing her little song, either. Instead she kept thinking the word she had misspelled—"Deceive, deceive, deceive"; she could think of nothing else.

"Is there a commandment that says 'Thou shalt not deceive'?" she wondered. She didn't believe there was, but it sounded like one.

Elsie slipped away from the other girls when school was out, and started home alone. She didn't skip at all tonight.

"I don't care," she said to herself. "I worked hard all month, and now my name is on the roll, anyway, and I can tell father."

This is what Elsie tried very hard to say to herself. But all the time another voice kept saying. "Deceive—deceive—deceive—deceive—deceive." And when she tried to think of telling father, as she had planned, she knew that she could never do it while that voice rank in her ears.

There was just one thing that she could do. She turned around and walked fast, almost ran, back to the schoolhouse. Then when Miss Morris understood all about it and her name had been erased from the board, she started home once more. She did not skip nor sing, but the voice had stopped.

She told mother when she reached home, and cried, too, with her head in mother's lap. "Now it is all spoiled," she sobbed, "and there won't be anything to tell father at all."

"I think I would tell him, dear, if I were you," mother said. "I think I would tell him the whole story."

Elsie did tell him as she sat on his knnee after supper. "And now you can't be proud of me at all," she finished.

"But I am proud of my little girl," he said. "And I believe she has made me more happy than if she had told me of a twentieth hundred."

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